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ABSTRACT

This booklet is designed to help educators in Catholic schools integrate the teaching of justice and peace education into the elementary school curriculum. Chapter I deals with the nature of justice and peace education, its basis in Catholic teaching, special considerations for teachers, the need to begin such teaching in elementary schools, and the need for a global approach. Chapter II deals with implementing faculty development and includes suggestions for inservice education and faculty development resources. Chapter III is divided into two sections, one dealing with curricular approaches and the other with special opportunities. Curricular approaches include the addition of subjects, units, or lessons; the infusion method, which concentrates on student activities; and the integration approach, which includes opportunities for justice and peace activities throughout the school's activities. Special opportunities include teachable moments; awareness activities such as worship, speakers, and days of awareness; service projects; and family involvement. Resources for each of these approaches are included. Chapter IV is designed to assess the school's progress as a peaceful and just institution by critiquing learning materials and examining school structures. Appendices include a discussion of justice and peace concepts and a list of resource organizations. (IS)

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DIRECTIONS

FOR JUSTICE/PEACE EDUCATION IN THE CATHOLIC ELEMENTARY SCHOOL

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Preface

Through this book, we do not intend to reinvent, repeat, or replace existing materials. We do hope to guide the busy elementary educator through the maze of many resources available on justice/peace education, to help clarify approaches that are appropriate for the Catholic elementary school.

Education for justice and peace is among the most urgent challenges for Catholic educators today--both personally and institutionally. Everyone within the Catholic educational community is involved; the leadership of the principal in articulating, enabling, and encouraging is key. Together the staff may follow the "directions" on the facing page.

The success of this book will be measured by the number of justice/peace programs that move from print to practice, by the number of school communities who begin a meaningful form of justice/peace education. Use the book in whatever way is most helpful; you have permission to duplicate pages or sections for use within your school/parish community.

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DIRECTIONS FOR JUSTICE/PEACE EDUCATION IN THE CATHOLIC ELEMENTARY SCHOOL

1. Increase understanding of justice/peace education.

2. Implement needed faculty development for justice/peace education.

3. Decide the school's direction toward justice/peace education.

- **Curriculum approaches**
  - Addition of subjects, units, or lessons
    - Education for peace with justice
    - Multicultural/ global education
  - Infusion method
  - Integration approach
- **Special opportunities**
  - Teachable moments
  - Awareness activities
    - Worship
    - Speakers
    - Days
  - Service projects
  - Family involvement

4. Assess the school's progress as a peaceful and just institution.

- **Critiquing learning materials**
- **Examining school structures**

Table of Contents

Preface

Page

I. Increasing Understanding of Justice/Peace Education 1

II. Implementing Needed Faculty Development for Justice/Peace Education 7

III. Deciding the School's Direction Toward Justice/Peace Education 11

A. Curricular approaches 11
1. Addition of subjects, units, or lessons 11
a. Education for peace with justice 12
b. Multicultural/global education 15
2. Infusion method 17
3. Integration approach 18

B. Special opportunities 20
1. Teachable moments 20
2. Awareness activities 20
a. Worship 20
b. Speakers 23
c. Days 23
3. Service projects 24
4. Family involvement 25

IV. Assessing the School's Progress as a Peaceful and Just Institution 29

A. Critiquing learning materials 29

B. Examining school structures 33

Appendix A: Peace/Justice Concepts Presented in Infusion Method 40

Appendix B: Resource Organizations 43

I. Increasing Understanding of Justice/Peace Education

Today every daily newspaper raises issues related to justice and peace. Clusters of the young and old discuss and reach conclusions. Too frequently, however, the "conclusions" are based on minimal foundations, assisted by little education.

Steps toward education--including education toward justice and peace--begin with awareness and basic knowledge. Before faculties (or students) can discuss or teach about complex justice and peace issues, they should consider some basic meanings and questions.

A faculty may wish--before beginning this section--to write their own answers to these questions:

A. What is justice/peace education?

B. What is justice and peace education based on?

C. What are special considerations for teachers?

D. Why start justice and peace education in the elementary school?

E. Why does justice/peace education need a broad approach?

This section offers some initial answers to the above questions. They can be used to begin discussion about and groundwork for justice/peace education.

A. What is justice/peace education?

Christian education for justice and peace is a process based on two principles of Catholic social teaching:
the dignity of the human person and
the social nature of humankind.

Justice/peace education has two basic purposes:
to enable persons
to develop a sense of social responsibility and
to acquire skills to effect the needed transformation of the world in a peaceful manner.

A brief commentary on this definition--

Christian flows from the teaching of Jesus Christ and his Gospel message.

education implies knowledge,
skills,
attitudes, and
values.

justice is concerned with rights and with duties which correspond to those rights. Pope John XXIII in **Pacem in Terris** enumerated human rights, including these:
life and a worthy manner of living;
respect for one's person regardless of sex, race, religion, or national origin;
a basic education and truthful communication;
the right to worship God freely;
the right to gainful employment, to decent working conditions, to proper compensation, to private property, to organize;
the right to participate in public affairs.
(McBrien, 1980)

The ministry of justice in simple terms is the attempt in the Church to apply the Gospel command of love through the virtue of social justice to complex human relationships. Justice mediates love in the context of human relationships dealing with human rights, human dignity and social systems.
(Hehir, 1974)

peace	is a state of personal tranquility, interpersonal understanding, and the order which flows from structural justice. It is characterized by the use of alternatives to violence in the resolution of human conflict.
process	involves a series of activities or changes which begin at the level of readiness and facilitate gradual growth.
human dignity	is based on the belief that the person, fashioned in God's image, has inherent value and rights.
global community	recognizes that all peoples and nations of the world must act with increasing interdependence.
social	flows from the social nature of the human person and
responsibility	implies the acceptance of an obligation toward others in the global community.
needed	calls for basic changes required by present inequities
transformation	in structures--organizations, institutions, systems, patterns, and cultures.

Many other concepts used in discussing justice/peace education are included in Appendix A.

B. What is justice and peace education based on?

- **Church teaching**

The ground for justice/peace education is the Church's teaching as expressed in social encyclicals and episcopal statements. Educators within Catholic schools should be familiar with the contents of these documents and with developments of the Catholic tradition. They should have the opportunity to understand these as applications of Gospel values to the current situation. Communicating content, however, is only one aspect of education. Teaching within the Catholic school should also promote meaningful belief and lived reality.

- **Value perspective for all reality**

A value-oriented education considers personal, interpersonal, and societal aspects of reality. All aspects of human life--including political and economic concerns--are understood to be within the scope of theology and a Catholic value perspective.

- **Hope**

Christian justice and peace education programs should result in hope and empowerment rather than in passivity and despair. What most needs to be communicated is faith in human effort and in the power of grace--through which each generation may "renew the earth."

C. What are special considerations for teachers?

• Faculty development

Within the faith community of a Catholic school, teachers need to agree that justice/peace education is integral to Catholic education. Although it is neither necessary nor desirable that they agree on solutions to specific issues, they must agree on school-wide educational programs which can transmit the values of the faith community.

• Concepts before issues

Obviously, solutions to complex international issues are not possible for elementary students. Seventh and eighth graders can begin some rudimentary analysis of current issues and perspectives. Middle grade students need to hear current issues discussed by adults from a values perspective. Primary children need to exercise skills on the level of their own issues.

• Developmental levels

As any educational area, justice/peace programs should be appropriate to the cognitive and moral stages of the students. Education should begin at the point of readiness and facilitate gradual growth. The inability of elementary students (and some adults) to deal with ambiguity is a particular difficulty needing the understanding and careful attention of teachers.

• Respect for diversity

Education for peace and justice should be characterized by great respect for diversity of experience and opinion as well as a sense that all--teachers and students--are learners.

D. Why start justice and peace education in the elementary school?

• Formative aspect of elementary years

The early school years shape children's understandings and values of themselves and their world.

"It is possible that by the time students reach high school, many of their political (relating to the **polis** or group) orientations have reached a temporary plateau. Recent research on the political socialization of American pre-adults argues that the elementary school years are the most important for the formation of basic political orientation." (Dennis, 1973)

E. Why does justice/peace education need a broad approach?

• Global perspective

Much can be done to assist very young children to view themselves, other persons, and the world as an interdependent reality. A global and communal sense of one's identity is appropriate and integral to "catholic" (universal) education.

• Cognitive and affective dimensions

To understand oneself, one's relationships, and one's world requires a cognitive framework. Then there is the need for affective responses such as attention, awareness, responding, valuing and choosing. In addition, the imaginative and aesthetic use of imagery and symbol can help in connecting justice/peace areas with religious experience and in visioning a different future.

• Cultural critique and celebration

Much has been written on the need to present "both sides of the issue." Most issues have more than two sides, and students need to know that many views exist. It is important that they form Christian values, learn to critique their own cultural perspective, and realize that their own culture often provides one way of looking at issues. Catholic educators should help students recognize their own cultural perspectives, critique them in light of Christian values, and celebrate when one promotes the other.

• Action learning

For many justice and peace issues, learning models that include experience, reflection, analysis, and planning are most appropriate. When possible, learning should be translated into appropriate action.

References in Chapter I:

Dennis, Jack. Socialization to Politics. Wiley, 1973, p. 368.

Hehir, Bryan J. "The Ministry for Justice", Network Quarterly. 1974, II, 3, p. 1.

McBrien, Richard P. Catholicism. Winston Press, 1980, pp. 981-82.

II. Implementing Needed Faculty Development for Justice/Peace Education

Initial discussion of peace/justice issues may produce more questions than answers--enough to demonstrate the need for more faculty study.

No one needs to apologize for this need. The justice/peace area has recently assumed a greater importance within the Church. Moreover, faculty members have so many areas that demand their attention that they cannot always be fully aware of all important issues.

Ideally, when hired, teachers demonstrated both an openness and a capacity to grow in this area of justice/peace education. One of the most crucial responsibilities of the Catholic school administrator is to provide leadership in this increasingly important area.

Because the readiness of each group will vary, inservice activities should be carefully selected. Some initial inservice can raise the staff's awareness. At that point, the group may choose the justice/peace program(s) best suited to their school community. Then--aware of that chosen direction--the group should plan further study.

Some inservice suggestions are listed below, followed by selected available resources:

- a retreat experience, based on the spirituality of justice and peace
- a meeting of faculty members to reach initial agreement on what "justice/peace education" means to them and on possible next steps
- a global awareness workshop for faculty
- faculty discussions on the injustices in children's environment
- a faculty workshop on the infusion method whereby teachers learn how to modify learning activities in all disciplines to include justice/peace concepts
- a faculty study project on the social teaching of the Church (e.g., on the Bishop's Pastoral on war and peace, on a major encyclical, or on a recent application)

- a process in which a faculty incorporates justice/peace education into the statement of the school philosophy and then plans appropriate ways to implement that philosophy
- a process which helps a school integrate specific Gospel values within its total curriculum
- an examination of classroom management practices in the light of justice and peace
- a faculty workshop on skills for non-violent conflict resolution
- establishment of a faculty resource center for justice/peace materials
- affective workshop on how to celebrate other cultures (music, dance, customs, etc.)
- a school evaluation process to examine what is being done and what needs to be done to educate for justice and peace
- a social analysis workshop for teachers
- an on-going faculty discussion group to reflect on topics, issues, and personal experience.

Faculty Development Resources

Carey, Loretta and Kanet, Kathleen. The Leaven Program. Suite 500, 1320 Fenwick Lane, Silver Spring, M.D. 20910.
An adult discussion program of 12 two-hour sessions on social analysis and justice/peace topics.

Gordon, Thomas. Teacher Effectiveness Training. New York: Wyden, 1973.
Proposes methods for resolving classroom conflict and achieving intergenerational communication.

Henriot, Peter. The Structural Dimensions of Justice: Implications for Education. Available from Joan Hart, OSU, Office of Justice and Peace, 1011 First Avenue, New York, N.Y. 10022.
A video tape presentation by Peter Henriot of the Center for Concern. Useful for faculty meetings and discussions.

Henriot, Peter and Holland, Joseph. Social Analysis: Linking Faith and Justice. Maryknoll, N.Y.: Orbis Books, 1983.
Explores the skill of social analysis, suggests a method and gives examples.

Justice/Peace Education Council. The Infusion Leadership Manual. 20 Washington Square North, New York City, N.Y. 10011.
Presents a faculty workshop on the infusion method of justice/peace education. Leadership training available.

McBride, Alfred A. Interviewing and Supporting the Catholic Educator. NCEA, 1077 30th Street, N.W., Washington, D.C. 20007.
The section, "Supporting Catholic Educators" offers many practical ideas for staff development including the area of social awareness.

McGinnis, James & Kathleen. Manual for Education for Justice/Peace. Institute for Peace and Justice, 4144 Lindell Blvd., St. Louis, Mo. 63108.
Specific suggestions for classroom teachers on multi-culturalism, nonviolence, distributive justice, and action/learning.

McMahon, Gwen; McDougall, Dorothy and Hannon, Phyllis. Education for Justice: One Model. LCWR, 8808 Cameron Street, Silver Spring, M.D. 20910.
Developed in 1974, this pamphlet offers criteria and questions to evaluate a Catholic school in the light of justice. Examines Message, Community, Service, and influence beyond the school.

Meehan, Francis X. A Contemporary Social Spirituality. Maryknoll, New York: Orbis Books, 1982.
Explores the meaning, perspectives, connections, and sources for a social spirituality by addressing topics such as global perspective, Eucharist, disarmament, abortion, social structures and civil religion.

National Catechetical Directory. Sharing the Light of Faith and N.C.D. An Official Commentary (Chapter 7), "Catechesis for Social Ministry," U.S. Catholic Conference, Department of Education, 1312 Massachusetts Avenue, N.W., Washington, D.C. 20005.

Neuland, Anna. Building for Peace. Available from Diocese of Richmond, 811-A Cathedral Place, Richmond, Va. 23230.
A guide for teachers and suggestions for peace education.

O'Hare, Padraic (Ed.). Education for Peace and Justice. New York City: Harper & Row, 1983.
A collection of essays on religious education for justice and peace; explores foundational issues, educational issues and related ministerial issues. Each chapter followed by extensive references and questions for reflection and discussion.

Reck, Carleen (Editor). Vision and Values in the Catholic School. NCEA, 1077 30th Street, N.W., Washington, D.C. 20007.
A process for articulating the vision of the Catholic school and implementing its values. See "Integration approach."

Reck, Carleen and Coreil, Judith (Editors).
Verifying the Vision: A Self-Evaluation Instrument for the Catholic Elementary School. NCEA, 1077 30th Street, N.W., Washington, D.C. 20007.

A complete self-study process for the Catholic elementary school with emphasis on the integration of Gospel values within the school.

Starratt, Robert J. Sowing Seeds of Faith and Justice. Jesuit Secondary Education Association, Suite 402, 1717 Massachusetts Avenue, N.W., Washington, D.C. 20036.

A monograph for those who wish to link faith and justice in their teaching. Although written for secondary teachers, most of the material is helpful and applicable for elementary teachers.

Van Merrienboer, Edward, et al. Seeking A Just Society: An Educational Design. NCEA, 1077 30th Street, N.W., Washington, D.C. 20007.

This is a K through 12 curriculum design for integrating the social justice teachings of the Church into the educational ministry. It contains material for faculty development sessions, parents meetings, boards of education, and preachers, as well as for the classroom teacher. STUDENT UNIT provides some fifty sample lessons designed to be used as supplementry lessons or as extended lessons. (K-8)

Yu, Mary and Campbell, Cathy, S.P. Implementing the Pastoral. Available from Illinois Catholic Conference, One East Superior Street, Chicago, Ill. 60611.

A packet of materials on the Bishops' letter on war and peace. Contains a guide for educators, adult and parent program materials, primary student guide, and intermediate student guide. Prepared by the Office for Catholic Education, Archdiocese of Chicago.

III. Deciding the School's Direction Toward Justice/Peace Education

Justice/peace education offers many options appropriate for the Catholic elementary school--so many that the choice can be difficult. To help faculty members determine one approach that is best for their school community at this time, some choices are listed below and outlined in this chapter:

A. Curricular approaches
- Addition of subjects, units, or lessons
  - Education for peace with justice
  - Multicultural/global education
- Infusion method
- Integration approach

B. Special opportunities
- Teachable moments
- Awareness activities
  - Worship
  - Speakers
  - Days
- Service projects
- Family involvement

Some of these suggestions may be immediately applicable to the school community; some may generate other ideas which are better suited to the local situation. It is important to study many alternatives and then to decide together the school's direction toward justice/peace education. Indeed, research shows that real educational change takes place only when faculty members, working together, agree to develop a total school program. After a program has been chosen, the direction of that program will suggest further inservice needs.

A. Curricular approaches

1. Addition of subjects, units, or lessons

Most contemporary approaches for elementary education fall into two categories: **education for peace with justice** and **multicultural/global education**. For the most part, materials under either title include the whole spectrum of concerns associated with building a more just, less violent world. Nevertheless, there is a

difference in emphasis: the peace with justice materials stress the **process** of building the earth; the multicultural/global materials stress the **resources**, both human and environmental.

a. Education for peace with justice

Education for peace with justice is based on the assumption that long-range attitudinal changes about war and peace are possible through education. Ordinarily components include these:

- a new vision,
- new perceptions of the realities of war and the possibilities of peace,
- study of violence and aggression,
  of structural conditions provoking violence, and
  of alternatives to violence in resolving personal and social conflict.

At the elementary level, this form of education teaches conflict resolution as an alternative to violence in the classroom and on the playground. It concentrates on building trust, a sense of interdependence, and skills of cooperation.

Education for Peace with Justice Resources

(Those which some educators consider more immediately useful are listed first.)

Prutzman, Pricilla and Burger, M. Leonard. The Friendly Classroom for a Small Planet. Box 271, Nyack, N.Y. 10960.
Activities based on affirmation, caring, cooperation, and conflict resolution. Proven effective in diverse classroom settings. (K-6)

Judson, Stephanie. Manual on Children and Nonviolence. Alternatives, P.O. Box 1707, Forest Park, Ga.
Aims to create a healthy learning environment by focusing on activities and games that are affirming, joyful, and nonviolent. (Elementary)

Kriedler, William. Creative Conflict Resolution. Scott, Foresman Co. 1984, 1900 East Lake Avenue, Glenview, Ill. 60025.
More than 200 activities for keeping peace in the classroom. (K-6)

Bickmore, Kathy. Alternatives to Violence. Cleveland Friends Meeting, 10916 Magnolia Drive, Cleveland, Ohio 44106.
A manual for teaching peacemaking to youth and adults. (Gr. 7-Adult)

Schmidt, Fran. Creative Conflict Solving for Kids. P.O. Box 19-1153, Miami, Fla. 33119.

An interdisciplinary unit which involves students in discovering new and creative ways of managing conflict and making decisions. (4-8)

Kownacki, Mary Lou. Let Peace Begin with Me. Twenty Third Publications, P.O. Box 180, Mystic, Conn. 06355.

A six lesson unit that can be used appropriately in language arts, religion, social studies, and art classes. (4-8)

Van Merrienboer, Edward, O.P. with contributors: Grover, Veronica, SHCJ and Cunningham, William, O.P. Seeking A Just Society: An Educational Design (Elementary Edition). National Catholic Educational Association, 1077 30th Street, N.W., Washington, D.C. 20007.

This is a K through 12 curriculum design for integrating the social justice teachings of the Church into the educational ministry. It contains material for faculty development sessions, parents meetings, boards of education, and preachers, as well as for the classroom teacher. STUDENT UNIT provides some fifty sample lessons designed to be used as supplementry lessons or as extended lessons. (K-8)

Fisher, Douglas. The Challenge of Peace: God's Promise and Our Response. Ramsey, N.J.: Paulist Press, 1983. 545 Island Road, Ramsey, N.J. 07446.

A series of four booklets to cover a four-week study period on the Bishops' Peace Pastoral. (Junior High School)

U.S. Committee for UNICEF. Gandhi. United Nations Children's Fund, 331 East 38 Street, New York, N.Y. 10016.

This packet proposes to teach both the historical elements of the life of Gandhi as well as the basic values of non-violence that he modeled. (4-8)

Fellers, Pat. Peace-ing It Together. 17095 S.W. Eldorado Drive, Tigard, Oreg. 97223.

Many units on peace and justice including "peaceful procedures," "one earth," and "one family." (elementary)

New Games Foundation. New Games. P.O. Box 7901, San Francisco, Calif. 94120.

A new approach to play combining elements of traditional games and sports with new ideas about human interaction. (all ages)

Berman, Shelly. Dialogue: A Teaching Guide to Nuclear Issues. Educators for Social Responsibility, 23 Garden Street, Cambridge, Mass. 02138.

A 250-page manual containing suggestions on how to introduce nuclear education into schools. (K-12)

Berman, Shelly. Perspectives: A Teaching Guide to Concepts of Peace. Educators for Social Responsibility, 23 Garden Street, Cambridge, Mass. 02138.

A comprehensive 400-page guide that challenges students to create active definitions of peace that include conflict and the pursuit of peace. (K-12)

Educators for Social Responsibility. ESR Bibliography of Nuclear Education Resources. 23 Garden Street, Cambridge, Mass. 02138.

Includes curricula, books, pamphlets, newsletters, and classroom activities, among many other resources. (Elementary-Adult)

Educators for Social Responsibility. ESR Guide to Organizations. 23 Garden Street, Cambridge, Mass. 02138.

Annotated listing of audio-visual materials for educating students and the general public about the nuclear arms race and the threat of nuclear war.

Greiner, Rosemarie. Peace Education: A Bibliography Focusing on Young Children. Educators for Social Responsibility, 23 Garden Street, Cambridge, Mass. 02138.

A bibliography for ages 2 to 12 grouped around six components of Peace Education: self-awareness, awareness of others, conflict resolution, love of nature, global awareness, imagination.

Benson, Bernard. Peace Child. Peace Child Foundation, P.O. Box 33168, Washington, D.C. 20033-0168.

A play that tells the story of an American boy and a Russian girl and how they become friends and share a dream of peace. (all ages)

Holman, David. Peacemaker. Educational Children's Theatre Collaborative, 109 Bergen Street, Brooklyn, N.Y. 11201.

A play that explores the ways in which peace can be achieved when individuals make an effort to break down existing prejudicial barriers. (all ages)

Parker, William and Patsy. A Thousand Cranes. 141 First Avenue, New York, N.Y. 10003.

A peace opera based on the true story of a Japanese child and her struggle to survive. (all ages)

(See Appendix B for an extended list of resource organizations with helpful materials.)

b. Multicultural/global education

Multicultural/global education promotes the appreciation and celebration of cultures and peoples while identifying the common humanity of all. Materials help students accept "otherness," whether in their own school or neighborhood or elsewhere in the world. Lessons under this topic often include concern for human rights, the need for responsible stewardship, caring, sharing, and changing for a global community.

Multicultural/Global Education Resources

Aquino-Mackles, Alexis; King, David C. and Branson, Margaret S. Myself and Others. Global Perspectives in Education, Inc., 218 East 18 Street, New York, N.Y. 10003.

Themes include interconnectedness between people, human commonalities, and differences, systems, cooperation and communication. (K-5)

Barrett, Junelle, et al. Teaching About Global Awareness: An Approach for Grades 1-6. Center for Teaching International Relations, University of Denver, Denver, Colo. 80208.

Twenty-six activities stressing human commonalities and differences as they relate to needs, values, perceptions, and life-styles.

Chase, Josephine and Parth, Linda. Discovering America's People Through Language Arts and Library Skills Santa Monica, Calif.: Goodyear Publishing Company.

Likenesses and differences in cultures are demonstrated through art projects, recipes, language games, and research activities.

The Common Heritage Program, Teachers' Press Ltd., 209 Pretoria Avenue, Ottawa, Ontario, K1S 1X1.

Cultures and Commodities is a program with three social studies kits: 1) Bangladesh; 2) Peru and Bolivia; 3) East Africa: Tanzania and Kenya. Each kit examines the geography, environment, culture, and economic status of the area—with the focus on issues as problems to be solved. The kits teach geography as well as develop research and analytical skills. (6-12)

We are a Community is a language arts unit with social studies content. The unit includes poster, two filmstrips, group challenge cards, and teacher's guide. (3-6)

Global Perspectives in Education, Inc. Some Resources for Global Education Through Games and Simulations. 218 East 18 Street, New York, N.Y. 10003.

Lists several games and their sources appropriate for elementary schools, such as:

- Rafa-Rafa: A Cross-Cultural Simulation (4-8)
- Spaceship Earth (5-Adult)
- World: A Simulation of How Nations Develop and Become Involved in Power Struggles (5-8).

(Contact Global Perspectives in Education for a subscription to Access, an on-going list of resources.)

King, David; Branson, Margaret S. and Condon, Larry E. Education for a World in Change (Intercom #84/85). Global Perspectives in Education, Inc., 218 East 18 Street, New York, N.Y. 10003.

Twelve well developed lessons for K-8 on such topics as interdependence, human commonalities, identifying alternative choices--designed to be readily integrated into many different subjects. (K-8)

Sanborn, Michelle; Roe, Rachel; Hursh, Heidi with Anderson, Robert and Newman, Pam. Teaching About World Cultures: Focus on Developing Regions (7-12). Center for Teaching International Relations, University of Denver, Denver, Colo., 80208.

A unit containing over 30 activities which help students examine the relationship between culture and modernization.

Shettel, Doris Lee. Life-Style Changes for Children and Intergenerational Groups. United Presbyterian Program Agency, Alternatives, Box 1707, Forest Park, Ga. 30051.

Themes include distribution, environment, gospel life-style.

The United Nations. World Concerns and the United Nations: Model Teaching Units for Primary, Secondary, and Teacher Education. United Nations Plaza, New York, N.Y. 10017.

Activities and exercises on themes such as cooperation, independence and decolonization, the differing roles of men and women in various cultures.

UNICEF. The World in a Chocolate Bar. New York, N.Y.

This poster includes an illustrated lesson on global interdependence and uses the production of a chocolate bar to explore the idea of global systems. (elementary)

UNICEF. Living in Lebanon. New York, N.Y.

A Lebanese child introduces his family, school, village and his experience of life surrounded by military conflict. Included are 29 slides with script. (5-8)

2. Infusion method

The Infusion Method Workshop, available from the Justice/Peace Education Council, introduces teachers to techniques and skills needed for creative lesson planning. First, it proposes that teachers view reality as personal, interpersonal, and structural. Next, it provides a list of concepts which the teacher may use to describe justice and peace education goals. (See Appendix A.)

It concentrates on student (not teacher) activities that achieve the original aim of a lesson in any subject area at any grade level. The workshop assists teachers to modify, expand, or revise the learning activities so that justice/peace concepts appropriate to them can be added. The infusion lesson-planning technique is the final skill gained in the inservice workshop.

Some examples of infused activities follow:

Science--

Lesson concept=All persons need adequate amounts of pure water
Student activity=Demonstrate sources of water for some areas of U.S.
Justice concept=Rights of all to adequate amounts of pure water
Student activity=Demonstrate sources of water for areas of East Africa or view and discuss UNICEF filmstrip, "Safe Water, a Basic Human Right"

Social studies--

Lesson concept=Automation in farming
Student activity=Discuss key inventions and benefits of automation
Justice concept=Just distribution of land
Student activity=Discuss some adverse effects of automation; e.g., concentration of wealth, loss of family farms

Mathematics--

Lesson concept=Use of bar graphs
Student activity=Assigned problems
Justice concept=Just distribution of food
Student activity=Problems graphing comparative daily calorie and protein intake by inhabitants of different nations

Literature--

Lesson concept=Author's technique of characterization
Student activity=Describe technique in the story, "Go Ask Alice"
Justice concept=Human rights
Student activity=Question about how affirmation or violation of human rights affect character development in "Go Ask Alice"

Computer education--

Lesson concept=Flow charting
Student activity=Flow chart activities needed to reach school from home
Justice concept=Peaceful resolution of conflict
Student activity=Flow chart steps to peacefully solve a typical classroom conflict

Infusion Method Resource

The Justice/Peace Education Council, c/o Sister Loretta Carey, RDC, Fordham/NCEA Center for Education for Justice & Peace, Fordham University at Lincoln Center, 113 West 60th Street, New York, N.Y. 10023.

3. Integration approach

A distinctive opportunity of the Catholic school is its potential to integrate religious truth and values with the rest of life. This can be promoted through a process which clarifies and expands the vision of the school community, then integrates related Gospel values within the total school.

The NCEA project, Vision and Values in the Catholic School, has developed such a process. The first or Vision Phase provides opportunities for the school community to look anew at the uniqueness of their Catholic school, to clarify and expand their vision. Six prepared activities focus on related experiences and values of the staff, future changes and needs, realities of student life, the purposes of Catholic schooling, and implications for living that uniqueness.

The second or Values Phase offers a planned process for reflecting and dialoguing about a selected Gospel value, for assessing and planning directions for the total school, for celebrating as a school community. The process directs attention to all areas of the school--the organizational, the instructional, and the interpersonal. The Values Phase includes materials on the value of justice as well as community, faith, hope, reconciliation, courage, service, and love. The process is applicable to any Gospel value.

Some examples of school activities, integrated with the Gospel value of justice, follow:

Organizational—

The school's award programs are restructured to be certain that every student has the possibility of earning an award.

Instructional--

Classes not only study natural resources, but apply social teachings of the Church regarding just distribution.

Interpersonal--

Teachers treat all students justly, recognizing their rights as well as responsibilities.

Integration Approach Resources

Coreil, Sister Judith, MSC and Reck, Sister Carleen, SSND. NCEA, Vision and Values, 1077 30th St., N.W., Washington, D.C. 20007.

Explanatory filmstrip on the NCEA project, Vision and Values, available for free loan, courtesy of Grolier Educational Services, Sherman Turnpike Danbury, Conn. 06816; (800) 233-2384 out of state; (203) 797-3500 within Connecticut.

Vision and Values in the Catholic School: Participant's Guide. Resource and planning book for each member of the school community participating in the NCEA process to integrate Gospel values within the total currriculum. The Participant's Guide is designed to be used in conjunction with the Leader's Manual, available only at Leadership sessions. Also available in Spanish through NCEA (address above) or San Juan Archdiocesan Education Office, Condominio Vick Center, Officina C-402, Avenida Munoz Rivera #867, Rio Piedras, P.R. 00925.

B. Special opportunities

1. Teachable moments

This approach of using teachable moments does not require the addition of anything to the school day--only the effective use of everyday opportunities. A teacher takes an event of current interest or an occurence in the classroom or neighborhood and guides discussion so students reflect and evaluate it from a peace and justice perspective.

Teachable Moments Resources

Kealey, Robert J. and NCEA Department of Elementary Schools Executive Committee. Everyday Issues Related to Justice and Other Gospel Values. National Catholic Educational Association, 1077 30th Street, Washington, D.C. 20007.

Offers simple, practical ways for teachers to help children grow in values and suggests activities for 31 "teachable moments," e.g., "Academic and Athletic Competition," "Lack of Volunteers," "New Student," "Cheating."

The discussion activities center on having the students (1)understand the situation, (2)reflect on the challenge presented, and (3)act in a way consistent with Christian values. Procedures are suggested that will enable teachers to evaluate students' growth in values. Finally, the teacher is encouraged to develop unique lessons suitable to the teachable moment in the particular classroom.

2. Awareness activities

During the school year an hour, a day, or a week can be focused on a particular aspect of justice or peace. Possibilities are limitless; only a few suggestions are given here.

a. Worship

The Eucharist and prayer services can effectively present the Word of the Lord in a moving and participative setting. These worship opportunities can be planned on a variety of justice and peace themes.

"The liturgy of the word, catechesis, and the celebration of the sacraments have the power to help us to discover the teaching of the prophets, the Lord, and the Apostles on the subject of justice."
(Justice in the World, 1971 Bishops' Synod)

To be certain that these faith experiences are also experiences of justice and peace, planners should consider two questions:

1. How is this experience consciously deepening the sacredness, value, and **dignity of each** who will be present at this service?

Through word, action, song, gesture, symbol, participation, and attitude, each individual can experience a sense of joy, freedom, and personal dignity. The structure of participation and language should show that all are included in the sacred event. The symbols, though used to help students experience the transcendental, must make sense and reflect the experience of the age group involved.

2. What is this experience doing to build up a **sense of communion** with all of God's children, a sense of belonging?

Liturgy articulates the spirituality of the Christian community, rising out of its concrete experience and practice of faith. Many community-related themes can be meaningful and easily implemented in children's liturgies; e.g., friendship, unity, sharing, expanding horizons, breaking through walls. Such experiences can build in students a sense of community which can then urge them to work for justice to all.

Some of the following resources specifically relate liturgy to peace and justice; others suggest ways to assure the dignity of each participant and a sense of communion.

Worship Resources

Rationale:

Irwin, Kevin. Liturgy, Prayer, Spirituality. New York: Paulist Press, 1984. Ch. 12 "Liturgy and Mission."
Explains the common prayer of liturgy and its relationship to the life of the Christian and the mission to the world.

Searle, Mark (Ed.). Liturgy and Social Justice. Collegeville: Liturgical Press, 1981.
A series of essays on the relationship of liturgy to the social teachings and social ministry of the Church. Foreword by Bryan Hehir.

Examples:

Angelis, William de. Acting Out the Gospels With Mime, Puppets and Clowns. Twenty-Third Publications, P.O. Box 180, Mystic, Conn. 06355, 1982.

Nineteen celebrations of the Word of God include a variety of seasonal events, themes, and persons from the Gospel. Adaptable for school and Church programs at the elementary grade level.

Bruck, Maria (Editor). More Children's Liturgies. New York: Paulist Press, 1981.

One hundred and forty-two celebrations for primary, middle and junior high grades.

Gamm, Rev. David B. Child's Play. Notre Dame, Indiana: Ave Maria Press, 1978.

A selection of fifteen Scripture passages that children in grades three through eight can bring to life in short dramatic skits. Written and designed for use in the classroom, on stage, or in Church.

Huse, Reverend Dennis and Watson, Geralyn. Speak Lord, I'm Listening. Notre Dame, Indiana: Ave Maria Press, 1981.

This resource provides a well planned liturgy for every week of the school year.

Kennedy, Bernadette, R.S.H.M. (Editor). Children's Liturgies. New York: Paulist Press, 1977.

Seventy-four Eucharistic Liturgies, prayer services and penance services designed for children in the primary, middle and junior high grades.

LaBlanc, Etienne and Talbot, Sr. Mary Rose. How Green is Green. Notre Dame, Indiana: Ave Maria Press.

Children's liturgies on Creation, Poverty, Ecology, Freedom, Prejudice, Peace.

Merkle, Judith, S.N.D.deN. Justice Education for Young Christians. Cincinnati, Ohio: Sisters of Notre Dame de Namur.

A peace and justice-oriented approach to special Eucharistic celebrations, stations of the cross, penance services, etc. (elementary)

Paulist Press. Service. 545 Island Road, Ramsey, N.J. 07446.

A quarterly publication for Religion teachers in which prayer experiences are offered. The collections edited by Bruck and Kennedy (above) originated in Service.

Whittaker, Violet. Give Puppets A Hand. Grand Rapids, Mich.: Baker Book House, 1982.

A comprehensive guide to puppetry with scripts, basic instructions and patterns on how to get started in puppetry. Parables and Biblical themes are presented in an engaging way.

b. Speakers

Guest speakers can be included within the ordinary structure of the school day for single or combined classes. Presentations by persons outside the school community--particularly persons of different economic, political, or cultural backgrounds--can deepen the students' knowledge and appreciation of the rich diversity of the global village. Students can also witness the commitment of others to justice and peace.

c. Days

Days of awareness can help to focus the students' attention on a specific need or concern. Generally the date is chosen to coincide with some special event or with a national or international observance such as the following:

World Food Day — October 16
United Nations Day — October 24
Human Rights Day -- December 10
Martin Luther King Day -- January 15
Earth Day -- March 20

Special days may also correlate with the liturgical calendar or special feast days, for example:

Advent
Lent
St. Catherine of Sienna — April 29
St. Vincent de Paul — September 27
St. Francis of Assisi — October 4
St. Elizabeth of Hungary -- November 1
(Students may suggest others after surveying lives of other saints.)

The program for such a day can include a variety of activities related to the theme; some suggestions follow:

Posters
Public address announcements
Appropriate music
Assembly
Classroom presentations
Special lunch menu

Guest speakers
Sharing of student learning
Short plays or puppet shows
Quiz or information game

3. Service projects

Service is a special call to the Christian and to the Catholic school. For that reason, every youngster should see service modeled throughout the school and should have opportunities to give service from the earliest years.

Obviously primary youngsters' scope of service will focus on home and classroom situations, with older students reaching beyond to the broader school and local community. Many service activities can be related to the educational life of the school; for example, tutoring, assisting with classroom or library print or audio-visual materials, helping in the lunchroom.

Service activities are often an important component of the Confirmation program. The candidate for the sacrament is encouraged to become involved in proclaiming the reign of God to others. By helping to organize a food or clothing program or a walkathon to help support an anti-hunger organization or by assisting elderly, handicapped or shut-ins, the student can be led to a beginning stage of analysis and reflection on the societal conditions that lead to the need for this service.

Service Projects Resources

National Commission on Resources for Youth, 605 Commonwealth Avenue, Boston, Mass. 02215.

Provides videotapes, films, books, manuals, assistance related to youth participation programs with special emphasis on youth tutoring programs.

Reck, Carleen. Service—The Third Ingredient. National Catholic Educational Association, 1077 30th Street, N.W., Washington, D.C. 20007.

A filmstrip/cassette presentation that provides a sound rationale for including service as part of the educational program within a Catholic elementary school. Free loan to NCEA members.

The National Junior Beta Club, 151 W. Lee Street, P.O. Box 730, Spartanburg, S.C. 29304.

A scholastic, service organization designed to recognize and give incentive to the student who exerts leadership and achievement qualities as well as admirable character and citizenship. Junior Beta Club serves over 70,000 junior high and middle school students throughout the United States in private, parochial and public schools.

4. Family involvement

Parents are the primary educators of their children. It is within the family that children's values, perspectives, and attitudes are first formed. A sense of self esteem is affirmed or denied in the relationships within the family--and self esteem is important for growth in compassion and attitudes toward social justice and peace.

The school joins the parents as partners in this responsibility. Communication and dialogue between home and school enhance the possibility of promoting justice and peace in this common mission of educating children.

A school program of justice and peace education needs to include consistent and adequate means to relate with the family. Home environment and parental attitudes are integral to the success of any educational endeavor, especially where values are concerned. It is confusing to young people when school and home reflect conflicting values and attitudes. One partner in the educational endeavor can either enhance or negate what has been learned from the other.

Some frequent areas of conflict are these:

openness--prejudice
cooperation--competition
non-violence--violence
care of resources--waste
conservation--consumerism.

From the school perspective it is often challenging to involve the parents in collaboration and dialogue. There is a time difficulty; parents are often burdened with family demands that make meetings difficult to attend. Yet outreach to the family means soliciting its assistance, involving parents in planning learning experiences, and encouraging them to take leadership roles in the school community.

Some justice and peace education may be critical for parents. Their own peacemaking efforts can be aided by school programs. Family peacemaking efforts include nonviolent conflict resolution, cooperation, shared decision making within the home itself, in the extended family, and in one's neighborhood.

Collaboration and cooperation between home and school can be promoted through the following:

Newsletters and letters
Interviews
Orientation seminars
Home-school association meetings
Mutual study groups

Prayer meetings
Financial aid for students unable to pay tuition

The common mission of justice and peace education is enriched when home and school work together.

Family Involvement Resources

Specifically church-oriented:

Corry, Carol. Try This, Family Adventures Toward Shalom. Nashville: Discipleship Resources, 1979. P.O. Box 840, Nashville, Tenn. 37202.
Appropriate and enjoyable activities for families together.

Haessely, Jacqueline. Peacemaking: Family Activities for Justice and Peace. New York: Paulist Press, 1980.
A mother of five has many practical suggestions on non-violence in the home and on creating an affirming and cooperative environment.

McGinnis, Kathleen and James. Parenting for Peace and Justice. Maryknoll, N.Y.: Orbis Books, 1981.
The most comprehensive book for parents and those working with parents. Chapters on Stewardship/Simplicity, Non-Violence, Multiculturalizing, Sex-Role Stereotyping, Family and Social Action, and Prayer and Parenting. Includes extensive resources. Also useful for teachers.

General references:

Dreikurs, Rudolf.
Family Council: The Dreikurs Technique for Putting an End to War Between Parents and Children. Chicago: Henry Regnery, 1974.
A description of family meetings and the moral basis for this dimension of family life.

Gordon, Thomas. Parent Effectiveness Training. New York: Wyden & Co., 1980.
Help for parents in solving intergenerational conflict and establishing better communication between parent and child.

Media/audio-visual:

Families in Search of Shalom.
A filmstrip available through the Parenting for Peace and Justice Network, 4144 Lindell Blvd., St. Louis, Mo. 63108.

New York Media Action Research Center. Television Awareness Training Manual. 475 Riverside Drive, New York City, N.Y.
Essays and worksheets which may help families evaluate television programs and advertising.

Newsletters:

NCEA National Forum of Catholic Parent Organizations. The Catholic Parent. 1077 30th St., N.W., Washington, D.C. 20007.
The regular newsletter for members of NCEA's service department for parent organizations.

Interpersonal Communications Services. For Parents. 7052 West Lane, Eden, N.Y. 14057.
A newsletter for parents on communicating Christian values.

NCEA Department of Elementary Schools. Link--A Sharing between Catholic Educators and Parents. 1077 30th St., N.W., Washington, D.C. 20007.
A bimonthly newsletter on topics of interest to parents.

Parenting for Peace and Justice Network. 4144 Lindell Blvd., St. Louis, Mo. 63108.
A network of parents concerned with educating for values.

Family Pastimes. RR4, Perth, Ontario, Canada K7H 3C6.
Invents, makes and distributes games of cooperation, not competition.

IV. Assessing the School's Progress as a Peaceful and Just Institution

A. Critiquing learning materials

The use of supplementary materials would be of small value if the school's "everyday" materials--textbooks, library resources and other materials—gave evidence of communicating a message contrary to peace and justice. Consequently, teachers should examine textbooks, storybooks, films, etc. through the lens of some key peace/justice principles.

From the justice/peace concepts listed in Appendix A, four principals can be distilled:

- valuing of all people
- using conflict in a creative manner
- promoting change in a creative way
- seeing oneself as part of a global system.

Each of these principles is listed below with some indicators of its promotion or negation. These indicators are helpful criteria for the evaluation of learning materials.

In instances where these principles are negated, the teacher can offer corrective materials or a lesson in the critique of resources.

Critiquing Textbooks, Library Resources and Other Materials

1. Valuing of All People

Positive Indicators

— heros and heroines are drawn from a diversity of classes and ethnic backgrounds

— persons who are economically poor are usually viewed as victims of injustice

— women and minority persons are portrayed as successful in a variety of roles

Negative Indicators

— persons who are rich or powerful seem to be of more worth than ordinary folk

— elderly persons are usually portrayed as lonely and infirm

— women and minority persons are observers; occasionally they partake in the activity, but they seldom initiate it.

2. Using Conflict in a Creative Manner

Positive Indicators

— conflict is a normal consequence of human interaction; it is often a source of growth and challenge

— skill in conflict analysis and management can usually eliminate resorting to violence

— violence is the most undesirable means of resolving conflict

— war is a failure in creativity or alternatives

Negative Indicators

— story-line exalts "getting even," often in a violent manner

— text deals excessively (or unnecessarily) with the subject of war or presents it as "inevitable" or as a sign of a nation's goodness or power

— horrors of war are minimized or glorified

3. Promoting Change in a Creative Way

Positive Indicators

— each person has the capacity to make some contribution toward creating a just society

— world peace and social justice are concerned primarily with the transformation of unjust structures

— persons usually work with organizations to change unjust structures

Negative Indicators

— there is nothing a person can do

— there are no injustices in present systems

— personal and interpersonal righteousness are all that are necessary to create a peaceful, just world

4. Seeing Oneself as Part of a Global System

Positive Indicators

— transnational linkages are discussed

— text includes sense of belonging to a global community as well as a local one

— text admits the fallibility of all cultures; all cultures have some forms of underdevelopment

Negative Indicators

— U.S. institutions are promoted as the paradigm for all other nations

— persons in third world countries are usually depicted as impoverished, joyless, lethargic

— some customs of other countries are viewed as "quaint" or even bizarre

Critiquing Learning Materials Resources

Some resource groups for this process follow:

Anti-Defamation League of B'nai B'rith, 823 U.N. Plaza, New York, N.Y. 10017.

Publications include The Teaching of Contempt, Teaching the Disadvantaged, and Teaching the Holocaust.

Council on Interracial Books for Children, 1841 Broadway, New York, N.Y. 10023.

Publications include "Stereotypes, Distortions and Omissions in U.S. History Textbooks," "Sexism and Racism in Popular Basal Readers," "Human (and Anti-Human) Values in Children's Books."

Information Center on Children's Books, U.S. Committee for UNICEF, 331 East 38 Street, New York, N.Y. 10016.

Publishes bibliographies of childrens' books (K-9) which are globally and multiculturally appropriate.

B. Examining school structures

The surprising difference between what educators intend to teach in school and what children actually learn from the school experience has been called "the hidden curriculum." Hidden teaching and learning, of social values takes place through (1)decisions about what to teach and what to omit, (2)the teacher as role model, (3)the school climate, and (4)the community context (socio-economic, cultural, and political) in which the school serves.

Education for justice and peace should assess the school itself as a social structure and what children learn about themselves and society through the institution itself. Teachers often express frustration when they attempt to transmit social values, attitudes and perspectives through the curriculum. These values are powerfully transmitted by the very organization of the school, the first social structure beyond the family and one which teaches early its lessons of human dignity or degradation, cooperation or competition, passivity or empowerment.

A school can more fully achieve the social learning goal of Catholic education by reflecting on the experience of the school as a social system, on the real purpose, function, and results of existing school structures, and by transforming these structures where needed.

The questions and references below may be of assistance to educators who wish to work toward a social analysis of the Catholic school. Analysis is understood to be only part of a process of theological reflection and pastoral planning. The following questions could serve as the basis of preliminary individual reflection, followed by group discussion and planning.

Assessing School Progress as a Peaceful and Just Institution

- <u>The school as an economic structure</u>

  1. How do I experience the reward system of the school? What is the currency?

  2. Who pays? Who benefits? Who owns? Who controls?

3. Is there a clear process for economic decision making? Who participates? How?

4. What principles and values of economics are operative: free enterprise? stewardship? equality? equity? need? competition? frugality? sharing? consumerism? environmental responsibility? simplicity?

5. What policies are in place that demonstrate an option for the poor?

6. What changes are indicated?

7. What process will be used to achieve them?

- <u>The school as a social structure</u>

8. How have I felt about being "in or out" of groups in this school?

9. On what basis are groups formed in this school? (e.g., age, intelligence, achievement, money, role, race or ethnicity, sex, social class, athletic skill)

10. How do people and groups relate to one another?

11. Who is included? who excluded?

12. What is the basis for inclusion and exclusion?

13. What persons are central? Who is marginal?

14. What school structure or policies promote exclusion, marginalization?

15. What school structures (not statements) promote relationship, inclusion, community?

16. What changes are indicated?

17. What process will be used to achieve them?

- The school as a political structure

18. How do I experience power and powerlessness in this school?

19. Who has power? How is it exercised?

20. Who makes decisions? Can persons participate in decisions which affect them?

21. How is conflict dealt with?

22. Are discipline matters reflective of due process? of learning or punishment?

23. What is the purpose of the rules and regulations in place? Are they examined? By whom? How are they changed?

24. Who makes curriculum decisions, personnel decisions, student activity decisions? How are faculty, parents, students, board, pastor, principals, involved in decisions?

25. Is any exercise of power producing passivity? submissiveness? alienation?

26. What changes are indicated?

27. What process will be used to achieve them?

• <u>The school as a cultural institution</u>

28. How do I experience the "way of life" of this school?

29. Who influences what students believe in, what faculty members believe in, what administrators believe in, what parents believe in?

30. What is the influence of the following in this school: media, sports, music, sex, advertising, leisure activity, alcohol and drugs, health, housing, the government, the church, the military, business, careers, competitive admissions procedures to high schools and colleges?

31. How do faculty, students, parents define "success?"

32. How are the ways of being human learned in academics? in activities? in relationships?

33. What changes are indicated?

34. What process will be used to achieve them?

- The school as a religious institution

35. What religious beliefs, behaviors and rituals support the structures of this school?

36. What religious beliefs, behaviors and rituals challenge the structure of this school?

37. How do I experience the expression of ultimate concern, meaning and value in this school?

38. What changes are indicated?

39. What process will be used to achieve them?

Examining School Structures Resources

(Those which some educators consider more immediately useful are listed first.)

Reck, Carleen, SSND and Coreil, Judith, MSC with many Catholic educators. Verifying the Vision: A Self-Evaluation Instrument for the Catholic Elementary School. NCEA Publications Office, 1077 30th Street, N.W., Washington, D.C. 20007.

This self-study process is designed to help Catholic elementary educators and their school communities ask vital questions concerning the vision of their school and the integration of Gospel values including justice. Includes guide for visiting team and plan for improvement.

Olen, Dale and Grimmer, Michael. A Teachers Guide to Liberating Education (1975). Justice and Peace Center, 3900 N. Third Street, Milwaukee, Wis. 53212.

A how-to-do-it guide for teacher reflection, discussion, and action. Stresses both personal and societal transformation.

McMahon, Gwen; McDougall, Dorothy and Hannon, Phyllis Hannon. Education for Justice: One Model (1974). LCWR, 8808 Cameron Street, Silver Spring, M.D. 20910.

This pamphlet offers criteria to evaluate a Catholic school in the light of justice. Based on To Teach as Jesus Did, it examines message, community, service, and influence beyond the school.

Rita Hofbauer (Editor). Making Social Analysis Useful (1982). GNSH, LCWR, 8808 Cameron Street, Silver Spring, M.D. 20910.

A clear and brief introduction to social analysis as a basis for planning. Prepared by Leadership Conference of Women Religious and useful for all church institutions.

Holland, Joe and Henriot, Peter. Social Analysis: Linking Faith and Justice. Maryknoll, N.Y.: Orbis Books, 1983.

Explores the skill of social analysis, suggests a method and gives examples.

Appendix A: Peace/Justice Concepts Presented in Infusion Method

The over-arching concept--

HUMAN DIGNITY

The ground upon which all social justice efforts are based. The human person fashioned in God's image has inherent rights which demand protection and promotion.

Peace and related concepts--

PEACE

-- it is personal, interpersonal, and structural;
-- it is
- a state of mind and heart
- a hopeful vision of shalom
- a mode of behavior
- a dynamic of trust, communication, cooperation, negotiation
- a process of changing attitudes/structures for resolving conflicts less violently/more justly
- the absence of mass organized violence
- the fruit of justice
- the tranquillity of order

COMMUNICATION

A two-way process--expressing thoughts and feelings clearly without distortion, receiving the communication of others and responding appropriately.

CONFLICT

A situation arising from the human condition because persons have diverse and sometimes divergent perspectives on a problem. Conflicts occur over rights, needs, power, and resources.

CONFLICT ANALYSIS

A process of defining and limiting a conflict and examing its underlying causes.

CONFLICT MANAGEMENT

After defining a conflict, to develop alternative solutions and negotiate a settlement while maintaining community with the opponent.

COOPERATION

Ability to work with others to accomplish a goal, with attention to other persons and the collectivity of the process, as well as the goal.

NONVIOLENCE

Attitudes and strategies based on respect for the truth, life and person of the opponent, which refuse to resort to violence in the resolution of conflict.

GLOBAL COMMUNITY

All the peoples and nations of the world are members of an increasingly interdependent, economic, political and environmental unit--the globe. The human family needs to develop this perspective and the attitudes and structures which reflect this reality.

WORLD ORDER

The transnational development of political, economic, social and cultural systems of governing the global community. Just as the common good within national boundaries depends on order and law, so it is necessary for the people of the world to create for themselves an order which corresponds to the modern obligations of an interdependent global society.

Social justice and related concepts--

SOCIAL JUSTICE

Based on the belief that human life is essentially social in nature. It is an area of justice which focuses on the societal/structural level. It aims at transforming those structures which contribute to oppression and marginality and at establishing or maintaining and supporting those which enhance human life and dignity.

SOCIAL SIN

A situation in which the very organization of some level of society systematically functions to the detriment of groups or individuals in the society.

HUMAN RIGHTS

Inherent rights based on human dignity which demand protection and promotion. These rights are both civil/political rights and economic/social rights.

POWER

The capacity to effect change in economic, political, social, or cultural institutions. Empowerment of people is a basic component of all peace/justice efforts. Ideally, we try to progress to an ever-wider participation in decision making on all levels.

DISTRIBUTION

Systems, structures, and policies should promote an equitable allocation of natural resources, property and income. Contemporary reality calls upon institutions and persons to make adjustments in life-style because of the growing scarcity of non-renewable resources and the widening economic gap between nations.

BEST COPY

INTERDEPENDENCE

The extent to which events occuring in any one part or within a component of the world system affect (either physically or perceptually) events taking place in other parts or components of the system.

MULTI-CULTURAL UNDERSTANDING

The dynamic that takes place when the heartbeat of what a specific culture tradition holds as essential to it, is communicated, accepted, celebrated, and enhanced through productive interaction with other cultures.

CITIZENSHIP

Political community is the organization of law, authority and decision making among persons in society to promote the common good. The responsibilities of citizenship include participation by support or opposition.

STEWARDSHIP

The responsible use of resources. No human person owns anything absolutely; everything we possess we hold in trust for all, including future generations. The contemporary problems of global scarcity and environmental pollution demand renewed efforts at preservation and conservation.

STRUCTURAL TRANSFORMATION

Basic change in organizations, institutions, systems, patterns and cultures. Root causes must be addressed at the institutional level. Direct service, although necessary, is not sufficient to produce social change.

EMPOWERMENT

Concentrates on developing and supporting peoples' leadership skills so that they may end the dependency cycle; it seeks to develop people so they can cease being clients and begin determining their own needs and designing their own future on the personal, interpersonal, and structural levels.

LIBERATION

A form of empowerment which raises the consciousness of individuals to seek the analysis of the causes of their oppression and marginality and to take responsibility for decisions about their own lives rather than merely acquiescing to the decisions of others.

For more information about the Infusion Method and resources for information and workshops, see prior section in this publication.

Appendix B: Resource Organizations

The following groups have materials which are helpful for **Catholic** elementary teachers.

Campaign for Human Development
Education Program
U.S. Catholic Conference
1312 Massachusetts Avenue, N.W.
Washington, DC 20005

Catholic Relief Services
Office of Education
1011 First Avenue
New York, NY 10022

Fordham/NCEA Center for Education for Justice and Peace
Room 1024, 113 West 60th Street
New York, NY 10023

Global Education Associates
552 Park Avenue
East Orange, NJ 07017

Institute for Education for Peace and Justice
4144 Lindell, #400
St. Louis, MO 63108

Intercommunity Center for Justice and Peace
20 Washington Square North
New York, NY 10011

Justice/Peace Education Council
20 Washington Square, North
New York, NY 10023

Mission Education Project
c/o Bill O'Connor
Maryknoll, NY 10545

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Publication Sales Office
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The following groups also have helpful materials:

Center for Teaching International Relations (CTIR)
University of Denver
Denver, CO 80208

Consortium for Peace Research and Education (COPRED)
c/o Department of Political Science
361 Lincoln Hall
University of Illinois
702 South Wright Street
Urbana, IL 61801

Educators for Social Responsibility
23 Garden Street
Cambridge, MA 02138

Global Perspectives in Education
218 East 18th Street
New York, NY 10003

SPICE
Room 200
The Lou Hoover Building
Stanford University
Stanford, CA 94305

UNICEF Education Program
331 East 38th Street
New York, NY 10016

National Catholic Educational Association
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